THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED.

A HINT BY WHICH WE MAY EXAMINE OUR EXCUSES.—*No. I.*

"If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?" PROVERBS XXIV. 11, 12.

These verses contain a great general principle, which admits of being most extensively applied. It is this: That men may be deceived in supposing that they had good excuses for neglecting some great and important duty; that the nature of that deceit and the amount of their guilt are well known to their God and their Judge, and punishment proportioned to the magnitude of their guilt will sooner or later be inflicted.

Of all that man possesses here below, life is the most valuable:—"Skin for skin, all that a man hath will he give for his life." Yet human life is frequently lost when it might have been preserved;—and he who is the occasion of this loss, is a murderer; blood shall be laid to his charge. Nor could any of us be easy, had we any well grounded apprehensions that we were the occasion of a fellow being going down immaturely to the pit. Let us just try our feelings on this head.

Suppose you have a neighbour and an acquaintance, but he is also your most inveterate enemy. Suppose this man, whom you call your enemy, labouring under a malignant disease, and you have at your command some remedy which is in almost every case efficacious: could you deliberately withhold this remedy, and thus be the occasion of this man's death? You say at once, you could not.

Suppose, again, this man whom you call your enemy, in the hands of a cruel and unjust oppressor. His property and his privileges and his life are all at stake; and you are in possession of some important information, which, being noted to the proper authority, would procure his deliverance—but if withheld, the man must perish: Could you deliberately withhold this information, and thus be the occasion of his destruction? You again say you could not; nay, you could not.

But the heart of man is, even in cases of this kind, remarkably deceitful. It pleads ignorance, and inability, and other engagements; when the real cause is mere indolence, or avarice, or something still worse, positive malice. And the great day will, without doubt, disclose many secrets of the kind. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not be render to

every man according to his works?"

And yet there is a something more valuable than even natural life, and all that is connected with natural life, which our friends and acquaintances and neighbours and fellow mortals are in danger of losing, and which might not be lost were we to put forth our strength, and just do what we ought to do and what we might do. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."—*Luke xxi.* 4, 5.

How great then must be our guilt, if through our neglect this most valuable thing be lost? How watchful and rigid ought we to be in examining all those excuses by which we may be kept from putting forth our strength in this cause?

The plain matter of fact is: Men,—immortal beings, are perishing by the hundreds and by the thousands; are delivered over to death, and are ready to be slain, all around us—before our eyes—many of them actually in our hands and under our command; and yet we are withholding from them the appointed means of salvation, and we have been saying, and are saying, "Behold, we knew it not."

He who pondereth the heart, knows otherwise. He who keepeth their souls and our souls, will give another account of the matter at another day. And he will then render to every man according to his works.

Professed believers in the Lord Jesus—you who we trust have in some good degree tasted that the Lord is gracious, let us reason this matter with you.

Hear our Lord's account of your character, and what he expects of you: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Matthew v.* 13–16.

"Ye are the salt of the earth"—the great mean appointed by heaven to preserve the mass of the human family from moral putrefaction. And as salt, you ought to have a distinguishing quality—a something about you which will let you be known and felt as counteracting corruption, and as rendering all with whom you come into contact, healthy and sound and vigorous.

"Ye are the light of the world; and a city set upon a hill cannot be hid." There is no such thing as *invisible light.* And what this world would be, were all natural and artificial light withdrawn, the human family would be, were the saints, who are to reflect the image of God who is light, taken out of the world. The race of saints becoming extinct, there would be little to distinguish the human family from devils;—over men, as well as over devils, there would be nothing suspended but "the blackness and darkness of eternal death."

Now, professed believers in our Lord Jesus, do you know—that is, do you feel and realize the fact, that you are the salt of the earth and the light of the world?

Let not, then, the salt lose its savour; let not the light be put under a bushel, but let it be set upon a candlestick, that it may give light to all who are in the house.

And as really as a due proportion of salt, in every case not only preserves from putrefaction, but actually invigorates and renders useful that which otherwise would be noxious; and as really as a certain quantity of light

makes a certain space agreeable, and renders all the objects within that, distinct and well defined; so really will your putting forth the strength which you have, and your acting under the special instruction of your Lord and Master, counteract the contaminating and corrupting influence of the deceiver and destroyer of souls—and you will thus deliver many of those who are now drawn to death, and who are now ready to be slain, from the blackness and the darkness of eternal death.

Brethren, there is no occasion to specify objects, nor to go into any detail as to the particular manner in which you may act. There are in our own town and country multitudes who know not God, and who obey not the gospel of his Son; and with some of these we are coming into contact every day; upon many of them we are almost daily exerting some kind of influence; they are acting upon us and we are acting upon them in cases innumerable, and this mutual action has in every case an influence upon their and upon our eternal destiny. We have also every week laid before us statements respecting the heathen world, and concerning the combined efforts which Christians of every name are making to carry the blessings of the glorious gospel to the most darkened and most depraved and most miserable of the nations of the earth. All that remains for us, is to arise and go and do likewise—to embark with greater energy than we have yet done, in the great and good cause of domestic and foreign missions.

Extracts from Sermons preached in St. John's Church, Glasgow.—By Thomas Chalmers, D. D.

"The constancy of Nature is taught by universal experience, and even strikes the popular eye as the most characteristic of those features which have been impressed upon her. It may need the aid of philosophy to learn how unvarying Nature is in all her processes—how even her seeming anomalies can be traced to a law that is inflexible—how what might appear at first to be the caprices of her waywardness, are, in fact the evolutions of a mechanism that never changes—and that the more thoroughly she is sifted and put to the test by the interrogations of the curious, the more certainly will they find that she walks by a rule which knows no abatement, and perseveres with obedient footstep in that even course, from which the eye of strictest scrutiny, has never yet detected one hair-breadth of deviation. It is no longer doubted by men of science, that every remaining semblance of irregularity in the universe is due, not to the fickleness of Nature, but to the ignorance of man—that her most hidden movements are conducted with a uniformity as rigorous as Fate—that even the fitful agitations of the weather have their law and their principle—that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud, and all the occurring alternations of storm and sunshine, and the endless shiftings of temperature, and those tremulous varieties of the air which our instruments have enabled us to discover, but have not enabled us to explain—that still, they follow each other by a method of succession, which, though greatly more intricate, is yet as absolute in itself as the order of the seasons, or the mathematical courses of astronomy.

"But there is enough of patent and palpable regularity in Nature, to give also to the popular mind, the same impression of her constancy. There is a gross and general experience that teaches the same lesson, and that has lodged in every bosom a kind of secure and steadfast confidence in the uniformity of her processes. The very child knows and proceeds upon it. He is aware of an abiding character and property in the elements around him

—and has already learned as much of the fire, and the water, and the food that he eats, and the firm ground that he treads upon, and even of the gravitation by which he must regulate his postures and his movements, as to prove, that, infant though he be, he is fully initiated in the doctrine, that Nature has her laws and her ordinances, and that she continueth therein. Even those appearances in the heavens, at which superstition stood aghast, and imagined that Nature was on the eve of giving way, are the proudest trophies of that stability which reigns throughout her processes—of that unswerving consistency wherewith she prosecutes all her movements. And the lesson that is thus held forth to us from the heavens above, is responded to by the earth below; just as the tides of ocean wait the footsteps of the moon, and, by an attendance kept up without change or intermission for thousands of years, would seem to connect the regularity of earth with the regularity of heaven. But, apart from these greater and simpler energies, we see a course and a uniformity every where. We recognize it in the mysteries of vegetation. We follow it through the successive stages of growth and maturity, and decay, both in plants and animals. We discern it still more palpably in that beautiful circulation of the element of water, as it rolls its way by many thousand channels to the ocean —and, from the surface of this expanded reservoir, is again uplifted to the higher regions of the atmosphere—and is there dispersed in light and fleecy magazines over the four quarters of the globe—and at length accomplishes its orbit, by falling in showers on a world that waits to be refreshed by it. And all goes to impress us with the regularity of Nature.

"Now this contemplation has at times served to foster the atheism of philosophers. It has led them to deify Nature, and to make her immutability stand in the place of God. They seem impressed with the imagination, that had the Supreme Cause been a being who thinks, and wills, and acts as man does, on the impulse of a felt and a present motive, there would be more the appearance of spontaneous activity, and less of mute and unconscious mechanism in the administration of the universe.

"But this atheistical impression that is derived from the constancy of Nature, is not peculiar to the disciples of philosophy. It is the familiar and the practical impression of every-day life. The world is apprehended to move on steady and unvarying principles of its own; and these secondary causes have usurped, in man's estimation, the throne of the Divinity. Nature in fact is personified into God: and as we look to the performance of a machine without thinking of its maker,—so the very exactness and certainty, wherewith the machinery of creation performs its evolutions, has thrown a disguise over the agency of the Creator.

"Such has been the perverse effect of Nature's constancy on the alienated mind of man: but let us now attend to the true interpretation of it. God has in the first instance, put into our minds a disposition to count on the uniformity of Nature, insomuch that we universally look for a recurrence of the same event in the same circumstances. This is not merely the belief of experience, but the belief of instinct. It is antecedent to all the findings of observation, and may be exemplified in the earliest stages of childhood. The infant who makes a noise on the table with his hand, for the first time, anticipates a repetition of the noise from a repetition of the stroke, with as much confidence as he who has witnessed for years together the invariableness wherewith these two terms of the succession have followed each other.

"The certainties of Nature and of Science, are in fact the vocables by

which God announces his truth to the world—and when told how impossible it is that Nature can fluctuate, we are only told how impossible it is that the God of Nature can deceive us.

"And so it is, that in our text there are presented together, as if there was a tie of likeness between them—that the same God who is fixed as to the ordinances of Nature, is faithful as to the declarations of his word: and as all experience proves how firmly he may be trusted for the one, so there is an argument as strong as experience, to prove how firmly he may be trusted for the other. By his work in us, he hath awakened the expectation of a constancy in Nature, which he never disappoints. By his word to us, should he awaken the expectation of a certainty in his declarations, this he will never disappoint. It is because Nature is so fixed, that we apprehend the God of Nature to be so faithful He who never falsifies the hope that hath arisen in every bosom, from the instinct which he himself hath communicated, will never falsify the hope that shall arise in any bosom from the express utterance of his voice. Were he a God in whose hand the processes of Nature were ever shifting, then might we conceive him a God from whose mouth the proclamations of grace had the like characters of variance and vacillation. But it is just because of our reliance on the one, that we feel so much of repose in our dependence upon the other—and the same God who is so unfailing in the ordinances of his creation, do we hold to be equally unfailing in the ordinances of his word.

"Now it is just because the successions which take place in the economy of Nature, are so invariable, that we should expect the successions which take place in the economy of God's moral government to be equally invariable. The expectation which he never disappoints when it is the fruit of universal instinct, he surely will never disappoint when it is the fruit of his own express and immediate revelation.

"With this certainty, then, upon our spirits, let us now look, not to the successions which he hath instituted in Nature, but to the successions which he hath announced to us in the word of his testimony—and let us, while so doing, fix and solemnize our thoughts by the consideration, that as God hath said it, so will he do it.

"The first of these successions, then, on which we may count infallibly, is that which he hath proclaimed between sin and punishment. The soul that sinneth it shall die. And here there is a common ground on which the certainties of divine revelation meet, and are at one with the certainties of human experience. We are told in the Bible, that all have sinned, and that, therefore, death hath passed upon all men.

"And in every instance of mortality which you are called to witness, do we call upon you to read in it the intolerance of God for sin, and how unsparingly and unrelentingly it is, that God carries into effect his very utterance against it. The connection which he hath instituted between the two terms of sin and of death, should lead you from every appeal that is made to your senses by the one, to feel the force of an appeal to your conscience by the other.

"But God hath further said of sin and of its consequences, what no observation of ours has yet realized. He hath told us of the judgment that cometh after death, and he hath told us of the two diverse paths which lead from the judgment-seat into eternity. Of these we have not seen the verification, yet surely we have now seen enough to prepare us for the unfailing accomplishment of every utterance that cometh from the lips of God. The unexpected death which we know cometh upon all men, for that all have sin-

ned, might well convince us of the certainty of that second death which is threatened upon all who turn not from sin unto the Saviour.

"But, secondly, there is another succession announced to us in Scripture, and on the certainty of which we may place as firm a reliance as on any of the observed successions of Nature—even that which obtains between faith and salvation. He who believeth in Christ, shall not perish, but shall have life everlasting. The same truth which God hath embarked on the declarations of his wrath against the impenitent, he hath also embarked on the declarations of his mercy to the believer. There is a law of continuity, as unfailing as any series of events in Nature, that binds with the present state of an obstinate sinner upon earth, all the horrors of his future wretchedness in hell—but there is also another law of continuity just as unfailing, that binds the present state of him who putteth faith in Christ here, with the triumphs and transports of his coming glory hereafter. And thus it is, that what we read of God's constancy in the book of Nature, may well strengthen our every assurance in the promises of the Gospel."

For the Western Luminary.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 4.

"Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy."—*Hooker's Ecc. Pol.*

It will now, we trust, be admitted by the reader, that it is exceedingly important to have the *body of the laws* respected by the citizen. It will be admitted by him, that amid all the strifes of men the *law* should be regarded by them as a *sovereign umpire*; and that, beyond that, none should even *think* of appealing. It will be conceded, that, as in the affairs of *religion*, the *Bible* shall be considered as the standard of truth; so, in matters of political conduct (if this can be regarded as separate from Jehovah's all-pervading law) the *dictas of the government*, while they last, should be looked up to as conclusive. Indeed, when once laws have ceased to have a paramount importance attached to them, it seems no difficult matter to see (at least to a melancholy extent) how each man's mad opinion will be carried out into the mad conduct of a very large portion of society,—until there shall have ceased, perhaps, to be any rule, other than that of possession and of force.

Thus we recapitulate much that has been advanced before. And to us these views seem clear, almost to being self-evident. In truth, were we less informed of the actual character of men *in society*, we would expect to see these views acted on every where, and laws every where suffered to keep within some limits of safety, the fierce passions of mankind.

Upon a little reflection, there seems to be an opinion growing up gradually in our country, and gradually becoming the subject of party dogma—that *even here* there is far too much *severity in the laws*—that *even here* there are remains, much to be deprecated, of the bloody maxims upon which less favoured nations and times have acted to the sorrow of the governed. The opinion in allusion, and this embryo party, would represent *capital punishments* especially, as exceedingly odious; and would even intimate, as a justification of the non-execution which some com-

plain of, of the provisions of our penal code;—that such provisions are too little in unison with the advanced character of the age,—and that the *neglect of law* is far a less evil than the *enforcement* of *such* laws—of laws which can be regarded in no light but such as would shew them the remnants of an exploded system of bloody oppression and vindictiveness.

We allude to this opinion, and to this embryo party, because such allusion seems abundantly to be justified, by a glance at the times. When any accused person is brought to his trial, what *warm appeals* are made, in what should be an *investigation* of *facts*, to men's *sympathies;* and how are these appeals received by the juror on his oath, as though they were the *facts* and the *reasonings* upon which his cause should turn! And should the accused be condemned, in spite of all this eloquence, and this *humane effort;* (and it may be, in spite of a disposition on the part of the *judge* to favour him, if the law may be explained away, under the influence of a *perverted conscience.*) should the accused, we say, be *condemned*, under all these *circumstances*, what ardent exertions are instantly set on foot to extort from the *chief magistrate* of the land the interference of his prerogative of pardon;—and which, (if there be any sense in the theory of our governments,) is a prerogative lodged with our executives, to be used, but upon *critical emergencies!*

We trust it may not be amiss in us, humble as we are, to offer one or two suggestions in opposition to the growing opinion in question, and in behalf of the punishment of death. For, in opposing this notion (advocated as it is by a rising party,) we believe that we are opposing a *main cause* of the present lax execution of penal justice, and of the increasing depravity of our manners.

Man, as we have seen, is a revengeful being. In his savage state we see him retaliating the murder of his relation or friend upon the surviving kindred, or upon the tribe of the murderer. *Eye for eye, tooth for tooth, life for life;* this seems to be the dictate of nature, no less than a provision of the Mosaic law. Indeed you will find, where punishments are left with individual discretion, or rather with individual *vengeance*, that the punishment, for the most part, exceeds the offence greatly, and that the general maxim of retaliation, just referred to, is transcended in its application to particular causes.

Such, we say, then, is the character of man. His nature is revengeful. And the inquiry comes up—"Must the laws respect this character?" That the laws should assume the province of *punishing* none will deny. But must we have a *lex talionis!* To be satisfied as to this inquiry, let us look minutely into what we have pronounced a *dictate* of *man's nature, an eye for an eye, a tooth for a tooth, a life for a life.* Exasperated man will not be appeased, but by having the injury he has received requited *in kind.* His brother, we will suppose, has fallen by the hand of the assassin: Then the assassin in turn *must fall;*—by the hand of the *executioner* if you will—but otherwise by the hand of *the injured.* The *law* must become what the reformist would call *bloody*, in order to prevent *individuals* from becoming far *more* bloody and vindictive. The law must assume this *species* of vengeance, to prevent individuals from carrying it, ad infinitum, whilst each retaliation would provoke yet another retaliation, until society would become a chaotic mass of death and crime, ghastly and yet portentous! *Dira Necessitas, acuens mortalia corda!*

Perhaps you will admit "that capital punishments are necessary in the early stages of society, but will contend that *we* have advanced beyond that stage, wherein they *are* necessary or admissible?" We must reply, that man ap-

pears pretty much like himself in every period and stage of society. Savages offer wrongs to each other, and so do civilized men: savages are revengeful, and so too are the individuals in the most enlightened nations: then, when the individuals are alike, and their crimes alike, we cannot but conclude that similar *punishments* should be retained amongst all. We have been told that men are *perfectible* beings; but even the visionary *Godwinian* has not yet ventured to point out any nation of men or any individual *man*, who had become *perfect*. Let us wait to see the alleged *perfectibility* of our nature, ripened into something like *perfection;*—and *then*, but not *until* then, let us adapt our *punishments* to such a new order of things.

It happens, however, that the whole theory of perfectibility is but a dream; and it is a dream as little like the realities of life, as any which has ever occupied the mind of any visionary. Man seems, on the other hand, to manifest, in every age, a great variety of vices; *because they are the vices of his nature*. He does, indeed, sometimes evince much of the heroic virtues, patriotism, benevolence, disinterestedness. But these qualities are attended by great vices in even those called the most virtuous. And it is found that if *one* age advance beyond former periods in the qualities which seem to do honour to our nature; perhaps the age ensuing will be seen entirely to have degenerated from the other, and to have verged toward that point of moral depression, beyond which, it has been said, that men cannot well descend. . . How weak, then, would it be in a people to adopt a penal code, based upon the supposition of such a character of our race, as it never *has* manifested and as it probably *never will manifest*—but through the agency (and even this is not the thing contended for by any means) of that JEHOVAH, who will bring about a *change* in social and individual man, not by imbuing him with science, but by pouring into his sinful nature the influences of His Blessed Spirit!

Capital punishments seem to be suited to man both in those periods when his *virtues* have most *exalted*, and in those when his *vices* most *degraded* his character. The vices of, what is called a virtuous people, are awed by this punishment; since there are few bad men who are entirely *willing to die*. And in those periods of a nation's history, (as such periods there are in the history of every people,) in which vice is rampant, this punishment of *death, wielded by the public arm*, is not only a *terror*, as in the former instance, to the most wicked of the community, but is the sovereign mean of *excluding* the *same* punishment *from the hands of the individual*, or, in other words, of *excluding* the most of those *outrages* that result from revengeful natures provoked by wrongs, and unavenged by a protecting country.

Let us draw a confirmation of our view from experience. And we will give the result of experience of mankind in the language of Hume; who might, perhaps, have attained the distinction of being the most accomplished writer of his age, had not a cold and miserable scepticism shed its baleful influence over his fine intellect.

"The maxims of ancient politics (says Hume) contain, in general, so little humanity and moderation, that it seems superfluous to give any particular reason for the acts of violence committed at any particular period. Yet I cannot forbear observing, that the laws, in the latter period of the *Roman Commonwealth* were so absurdly contrived, that they *obliged the heads of parties to have recourse to these extremities*. For (adds the writer) all *capital punishments* were abolished. However criminal or however dangerous any citizen might be, he could not regularly be punished otherwise than by banish-

ment: And it became *necessary*, in the revolutions of parties to draw the sword of private vengeance; nor was it easy, when the laws were thus violated, to *set bounds* to these sanguinary proceedings."

Now mark *how much* this example speaks! The *Roman state—a state ever governed by alternate factions*, has nought in her policy which seems to forbid whichever party happens to be in "brief authority," from perpetrating upon the other *half* of her people the most direful and bloody enormities! We are sure that there cannot be found in all the *abuses* of the principle of capital punishments, aught that can equal what we here behold!

"But if this punishment obtains, it may be said, the executions must be *public*. And public executions, by deadening the sensibilities of men, are unfriendly to morals." We answer, the sensibilities thus liable to be deadened, are mere *animal sympathy*. And how many experienced surgeons are *monuments* to prove the fact, that the highest active benevolence may exist, where this sympathy is utterly destroyed. But admit that the sympathy in question is *valuable*: and still may we not urge, that the minor effects of public executions are *nothing*, when the *main* effect of every such execution, if just, is, to impress upon the mind of every beholder, the *dignity of the law?* Perhaps the unhappy sufferer has committed rape. Perhaps he dies for raising his arm against his country's freedom. Or, it may be, he has *slain his fellow?* Whatever of these situations may be his, the laws' *dignity* is vindicated on his person; and men are informed, in language so impressive, that it must reach them—*Whoso sheddeth blood, or whoso does that which in atrocity equals the shedding of blood of a brother, must make satisfaction to his offended and injured country by offering his own blood upon the scaffold!*

Thus every objection seems but to render more firm the truth we have been defending. The dignity of the laws must be maintained! The safety of men must be held inviolable! The repose of the community must not be disturbed! And with a view to all this, *misdeeds of the first rank must have the highest punishment assigned them known among civilized and christian nations!*

Nor should we omit to mention, that we have insisted the more upon this punishment of death, because it affords a safe criterion by which the degree of turpitude of crimes, generally, may be measured. *Murder*, for instance, and some other crimes having this highest *punishment* affixed to them, will *therefore* come to have the highest degree of *guilt* also imputed to them by men. And the last grade of iniquity, being thus fixed in the mind, as connected with this extreme punishment, it will be easy, whilst we daily assign to each offence its appropriate penalty, to establish comparative lights wherein various misdeeds shall be regarded, and thus to *prevent*, first *confusion* in our *moral system*, and ultimately the *doing away of all distinctions between good and evil actions and principles.*

May God in his mercy grant, that we retain and improve on whatsoever just distinctions we may now make as to the merit or demerit of actions.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, AUGUST 11, 1824.

SERMONS preached in Saint John's Church, Glasgow. By Thomas Chalmers, D. D.

We exclude some original matter, to give to our readers an extract from this most interesting production. Their illustrious author is too well known, and deservedly admired, to need our feeble praise. For the range and power of his

thought—for the boldness and grandeur of his views—for the wide and yet practical benevolence of his plans, he is perhaps, at this day, unrivalled. Robert Hall has more of the *lucidus ordo*—more easy majesty of style and thought, and is, we think, an abler writer of sermons for general use. John Foster, of Bristol, England, has more poetic richness—more saturity of matter, and is the senior, and, in a degree, the model of Chalmers. But for variety and extent of knowledge, of plan, and usefulness—for almost insufferable boldness of conception—for the close application of his powers in his productions to the state and necessities of whatever class occupies his attention, he stands the prince of modern divines.

Nil tetigit quid non ornavit.
What he touches, he adorns.

It is with much pleasure we observe a growing spirit of practical piety in his successive series of sermons; and we feel quite excused for making so long an extract, or perhaps more properly abstract, of the first sermon. Its striking originality and deep appeals, must interest every mind.

DIED, at Cincinnati, ROBERT C. PARKER, in the 27th year of his age.

It is with emotions of peculiar poignancy, that we record the early death of this amiable young man. He was our friend. Between the deceased and *one* of the Editors, there had existed an intimacy of many years standing, begun in youth—only now interrupted by the hand of death. We are sure that our beloved and lamented friend was *honourable;* true to friendship, and to integrity; and possessed of a heart and an hand "open as day to melting charity."

Young people of Lexington! let this providence sink deep into your hearts! Robert Parker was a native of this town, and grew up with many of you. What were the circumstances of our friend's last moments, we have not learned: But this much we *do know upon the authority of God himself*;—that no man can see Jehovah's face in peace, without an interest in the Saviour. And now, in the view of these things, does it not behove you, and all of us, to be "also ready," since "in such an hour as ye think not, the Son of Man cometh"?

Dear young friends, the emphatic caution is addressed to us all,—

"Rejoice, O young man, in *thy youth*; and let thy heart *cheer* thee in the days of thy youth; and walk in the *ways of thine heart*, and in the *sight of thine eyes*: But KNOW that *for all these things* GOD WILL BRING THEE INTO JUDGMENT!"

We speak this word, friends, as dying men, addressing themselves unto the dying: for lo! the seeds of death are implanted in us all; the soil is perfectly congenial—and the crop cannot fail. O that *this little word* may prove, *if but to one* of you, a word *in season*—so as to be "a savour of life unto life."

RARE CONSTANCY.

In Everard's Letters, published in Italian in 1776, he gives the following interesting account of an adventure which he met with in the quicksilver mines of Idria.

"After passing," he says, "through several parts of the Alps, and having visited Germany, I thought I could not well return home without visiting the quicksilver mines at Idria, and seeing those dreadful subterranean caverns, where thousands are condemned to reside, shut out from all hopes of ever seeing the cheerful light of the sun, and obliged to toil out a miserable life under the whips of imperious task masters.

"Such wretches as the inmates of this place my eyes never yet beheld. The blackness of their visages only serves to cover a horrid paleness, caus-

ed by the noxious qualities of the mineral they are employed in procuring. As they in general consist of malefactors condemned for life to this task, they are fed at the public expense; but they seldom consume much provisions, as they lose their appetites in a short time, and commonly in about two years expire from a total contraction of all the joints in the body.

"In this horrid mansion I walked after my guide for some time, pondering on the strange tyranny and avarice of mankind, when I was startled by a voice behind me, calling me by my name, and inquiring after my health with the most cordial affection. I turned, and saw a creature all black and hideous, who approached me, and with a most piteous accent exclaimed, 'Ah! Mr. Everard, don't you know me?' Gracious Heavens! what was my surprise when, through the veil of his wretchedness, I discovered the features of my old and dear friend, Count Alberti. You must remember him one of the gayest, most agreeable persons at the courts of Vienna; at once the paragon of the men, and the favourite of the fair sex. I have often heard you repeat his name as one of the few that did honour to the present age; as possessed of generosity and pity in the highest degree; as one who made no other use of fortune, but to alleviate the distresses of his fellow creatures. Immediately on recognizing him, I flew to him with affection; and after a tear of condolence, asked him how he came there? To this he replied, that having fought a duel with a general of the Austrian infantry against the emperor's command, and having left him for dead, he was obliged to fly into one of the forests of Istria, where he was first taken prisoner, and afterward sheltered by some banditti, who had long infested that quarter. With these he had lived for nine months, till by a close investiture of the place in which they were concealed, and a very obstinate resistance, in which the greater part of them were killed, he was taken and carried to Vienna, in order to be broke alive upon the wheel. On arriving at the capital, however, he was soon recognized, and through the intercession of friends, his punishment of the rack was changed into that of perpetual imprisonment and labour in the mines of Idria.

"As Alberti was giving me this account, a young woman came up to him, who I at once saw to be born for better fortune. The dreadful situation of the place was not able to destroy her beauty: and even in this scene of wretchedness, she seemed to have charms to grace the most brilliant assembly. This lady was in fact daughter to one of the first families in Germany; and having tried every means to procure her lover's pardon without effect, was at last resolved to share his miseries, as she could not relieve them. With him she accordingly descended into these mansions, whence few of the living return; and with him she is contented to live; with him to toil; forgetting the gayeties of life, despising the splendours of opulence, and contented with the consciousness of her own constancy."

Such constancy could not go unrewarded. In a letter written nine days after, Mr. Everard relates that he was, "the spectator of the most affecting scene he had ever yet beheld. A person came post from Vienna, to the little village near the mouth of the greater shaft. He was soon after followed by a second, and by a third. Their first inquiry was after the unfortunate count, and I happening to overhear it, gave the best information I could. Two of these were the brother and cousin of the lady; the third was an intimate friend and fellow soldier of the count; they came with his pardon, which had been procured by the general with whom the duel had been fought, and who was perfectly recovered from his wounds. I led them with all the expe-

dition of joy down to his dreary abode; presented to him his friends, and informed him of the happy change in his circumstances. It would be impossible to describe the joy that brightened upon his grief-worn countenance; nor was the young lady's emotions less vivid at seeing her friends, and hearing of her husband's freedom. Some hours were employed in mending the appearance of this faithful couple; nor could I without a tear, behold him taking leave of the former wretched companions of his toil. We soon emerged from the mine, and Alberti and his wife once more revisited the light of the sun.

"The empress has again taken him into favour; his fortune and rank are restored; and he, with his fair partner, now have the pleasing satisfaction of enjoying happiness with double relish, as they once knew what it was to be miserable."

DEAF AND DUMB.

Extracts from the Appendix to the Report of the Asylum for the Deaf and Dumb, at Hartford.

SPECIMENS OF ORIGINAL COMPOSITION.

BY A YOUNG LADY 27 YEARS OF AGE.

What I thought of the Sun, Moon, and Stars, before I came to the Asylum.

I wished to look at the sun which was very brilliant as the gold, but I could not see it. I thought the sun was like a man who was a soldier. He wore his crimson dress, and stood on the sun, while he governed over all mankind every day. I was much troubled by the heat of the sun. I told my sister that he was very cruel to us, and I wanted to touch him, but I was disappointed, because I was too far from him. While the sun was coming up, I pursued to catch him in the East, but I could not do it. I believed that he was very artful. I was playing in the garden in the summer without a bonnet. My friends told me that he would make me black, and I did not believe about it. There was a reason that he could make the brown cloth on the grass white. They were excited to laugh. In the afternoon the clouds began to become very black, and I considered that the sun was melted with the lightning. The thunder was heard, and I could feel it. He threw a large ball going down the sky. Then the sunset was running under the earth, and he became the moon all night in the morning he held a large candle which was hot all day, while he was walking towards the West. I sat on the door of the house in the evening pleasantly, and I looked up the new moon going down the west. A few days ago, when I was walking alone to the neighbourhood, the half moon followed me, and I did not wish her to come. I thought I was deaf and dumb, and she was very curious. The moon was full, and became the darkness in her face like a picture. I asked my friends what was the matter with her? They said they did not know what. When I went to my chamber, I extinguished a candle, and was afraid of her, and I shut the windows all night, because I disliked to be seen by her. I was very anxious to take refuge. I advised her not to follow me, but she was still obstinate. When it was dark, the moon would not come up all night, and I was glad to hear of it.—There were many stars in the sky, which was very pleasant. Why did they stay there? I talked with my soul, and it was not necessary that they lived. I went out of the house, and I contemplated that they had large parties pleasantly in the evening. They were riding, while they held their beautiful candles with their hands. When I was a girl, I frequently went away, and was struck to look up a star which was going into fire with fear. I thought it was like a gun, and I ran and entered to call my sister to see the star. I asked her what was the matter with it? She answered that it would kill me

I was very afraid of it, and I told her that I would go away no more in the evening. I looked up the sky, and called my friends to see the milky way. I said "some body covered there with the white cloth." I truly saw a comet which was fallen from the sky, and I trembled with terror. I wondered that I had never seen it before. I expected that some nation was burned with fire in the distant country. I did not know who made these, and I was very ignorant not to think that God was a creator of the universe.

POLITICAL INTELLIGENCE.

PARIS, June 7.—The following is all the intelligence from Spain which I have been able to collect. You will find in it the complete addresses of the Sumpreme Council of Castile, as well as information respecting the Apostolic Junta.

"The Apostolic Junta continues its manœuvres with the greatest ardour in several parts of the kingdom. Its agents have proclaimed Charles V. (that is Don Carlos, the brother of the king) in Galicia, Arragon and Catalonia. The following are the members who compose the apostolic junta at Madrid, namely, General Mataflorida, the son of the member of the Urgel regency; the Capt. General Carbajal, the King's lieutenant in the garrison of Madrid; General Bessicres, Grimarest Capasse, Royo, Alias Lotcho; Aymerick, Inspector of Infantry; Chanvo; Merino, the Trappist; Mosson; Colonel Cantero, and all the great officers of the household of the Infant Don Carlos; the Archbishop of Toledo, and father Martinez, friar of the Convent of La Merced, where the Junta regularly meets. Senor Etenard, one of the richest men in Spain, is Secretary; and Victor Seaz, the late minister and Confessor of the King, is President. They count upon the assistanoe of Senors Palomera, Antruguaro, Davila, Campo, Romaro, and Father Sivilo."

GREECE.

The Captain Pacha sailed from the Dardanelles into the Archipelago on the 1st of May. The Augsburgh Gazette says the fleet has been seen taking a southernly direction. A Greek squadron was watching it closely. Nothing positive, however, was known of its destination at Constantinople. But it was thought the Pacha had orders to attack Ipsara and Samos; the enterprise would be hazardous, as those islands, as well as Hydra and Spezzia, are covered with batteries and entrenchments. It is therefore probable that the Turkish Admiral will confine his operations to relieving the fortresses in the isle of Negropont, which have been threatened by the Greeks ever since last autumn.

With the Greeks every thing is in a prosperous state. Telegraphs by day, and fire signals by night, established in all the islands, apprise them of the slightest movements of the Turks upon all points of the Egean Sea. It is thus that one of their naval squadrons, composed of 18 transports, was surprised, beaten, and destroyed by the Greeks in the anchorage of Suda. This event, the news of which arrived only the evening before Easter Sunday, was followed with a disembarkation of 3,000 insurgents, who had before shut up the Mahometans in their fortressess. The last remittance of 50,000*l.* sterling from London has arrived here. Colonel Stanhope and Lazarus Condonziotis are at the head of the administration of the finances, which at present amount to 200,000*l.* sterling in Spanish money called *douros*. Maurocordato is now at Vrachori, settling many important affairs with the stratrarchs of Etolia and Arcanania, relative to the events of the approaching campaign.

VIENNA, June 1.

The following is extracted from the Austrian Observer of this date.

"An Arabian Fanatic has appeared in Upper Egypt, who gives himself out

for the Visir, or the Precursor of the Prophet El Mokodi, who died a thousand years ago. This chief has collected a numerous band under his standard, and has marched from Kossein to Kinnah on the Nile, of which he has made himself master. The Pacha has caused the corps of troops which occupied Sioul to march against him, and hopes to stop his progress."

RELIGIOUS INTELLIGENCE.

Revival at Cambridge.—A pleasing attention to religion still continues in the Rev. Mr. Jacobs' congregation; 16 have been lately baptized.

Revival in England.—The Wesleyan Methodist Magazine for May, states, that in the Redreth circuit, Cornwall, more than 1,000 persons had applied for admission in the Methodist Society, and that several in the mines were under deep concern. A letter from Alston, Cumberland, mentions that there had been a considerable addition to the societies, and that the work was still going on. Sowery Bridge, near Halifax, and Norwich, were likewise blessed with a revival. The Wesleyan missionaries at Shetland Isles continue to be favorably received, and their labors are signally blessed. One or two chapels have been erected, and it is contemplated to erect others.

The Baptist General Association in Georgia, was held April 22, 23, and 24; 1824. The subject of co-operating with the State Convention of South Carolina, in the establishment of a seminary of learning, was committed to brethren Mercer, Brantly, and Sherwood, who were to consult with a Committee of that Convention.

To almost all the churches composing the Georgia Association, there were additions by baptism during the last year. The good work of the Holy Spirit was perhaps as great at County line in Oglethorpe, and Bethel in Wilkes, as in any congregations. The whole number baptized is 293. Sabbath schools are established and in a prosperous condition. The precious influences of the Spirit are still visible in two or three churches.

Methodist Conference.—The New England Conference of the Methodist Episcopal Church, convened at Barnard, Vt. June 22. Bishops George and Hedding, 94 members of the conference, and about 30 local preachers and candidates, were present. Twenty-seven brethren were admitted as members of the conference and received deacons' orders.

Four local preachers were also admitted to the office of deacon. Seven elders were ordained. Fifteen young men were admitted on trial. The increase of communicants during the last year, is 1699. The whole number of communicants is 22,625.

Bishop Chase, of Ohio, is prosecuting the object of his mission very successfully in England. One individual, lady Rosse, has presented him with £300 sterling, ($1332.)

The whole number of bishops, priests and deacons, in the Episcopal Church in the United States, is 380.

STATISTICS OF THE LUTHERAN CHURCH.

From an address of the General Synod to the Lutheran Church in the United States, it appears that that body consists of six particular Synods, viz:

1. The Synod of Pennsylvania, which contains 74 ministers and more than 278 churches. There were admitted to membership by baptism, during the previous year, 6,445; and to sacramental communion by confirmation, 2,750. Whole number of communicants 24,694. The number of congregational schools is 208.

2. The Synod of New-York. Min-

isters 20, baptisms 1179, confirmed 277. Total number of communicants, 3,114. The Hartwich Seminary, a Lutheran institution, within the bounds of this Synod, has had its Theological department enlarged. An appropriation has been made to increase the Theological library, which contains already about 1,000 vols. The number of Theological students is 10.

3. The Synod of North-Carolina and the adjoining states. Ministers 19; baptisms, 434 children, and 13 adults; confirmed, 220; communicants, upwards of 1359.

4. The Synod of Ohio. Ministers 26. The last Minutes of this Synod not having been received, the reports of baptisms &c. are not given.

5. The Synod of Maryland and Virginia. Ministers 22; baptisms 1420; confirmed 650; communicants 4935.

THE REFLECTING CHILD.

"What occasions that melancholy look?" said I to one of my young favorites one morning. He turned away to hide a tear ready to start in his eyes. His brother answered for him: "Mother is very angry with him because he would not say his prayers last night, and cried all day because a little sparrow died that he was fond of." At this the little mourner hastily turned round, and looking at me, exclaimed, "I could not say '*Thy will be done*,' because of my poor bird." I took him by the hand, and pointing to his school-fellows, Mark this observation, said I, from the youngest present, only six years old; for it explains the nature of prayer, of which, perhaps, some of you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God, what you could not say truly from your heart; but you may beg of him to give you submission to his will, and you may try to forget the loss of your sparrow, and find another to supply its place; for that is what all wise persons do, instead of fretting and vexing themselves, they consider how to retrieve their losses by other means.

Youth's Magazine.

"However ill men may treat us, we should never give them a handle to say that we misbehaved ourselves. Were I to meet my most bitter adversary, and know that he was come with the most malicious intentions, I should endeavour to be so on my guard, that he could not lay his finger, with truth, on any part of my conduct."—CECIL.

From the Songs of Zion.

BY JAMES MONTGOMERY.

PSALM XC.

LORD, Thou hast been thy people's rest
  Through all their generations,
Their refuge when by danger prest,
  Their hope in tribulations;
Thou, ere the mountains sprang to birth,
Or ever Thou hadst form'd the earth,
  Art God from everlasting.

The sons of men return to clay,
  When Thou the word hast spoken,
As with a torrent borne away,
  Gone like a dream when broken:
A thousand years are, in thy sight,
But as a watch amid the night,
  Or yesterday departed.

At morn, we flourish like the grass
  With dew and sunbeams lighted,
But ere the cool of evening pass,
  The rich array is blighted:
Thus do thy chastisements consume
Youth's tender leaf and beauty's bloom;
  We fade at thy displeasure.

Our life is like the transient breath
  That tells a mournful story,
Early or late, stopt short by death;
  And where is all our glory?
Our days are threescore years and ten,
And if the span be lengthen'd, then
  Their strength is toil and sorrow.

Lo, Thou hast set before thine eyes
  All our misdeeds and errors;
Our secret sins from darkness rise,
  At thine awakening terrors.

Who shall abide the trying hour?
Who knows the thunder of thy power?
We flee unto thy mercy.

Lord, teach us so to mark our days,
That we may prize them duly;
So guide our feet in Wisdom's ways,
That we may love thee truly:
Return, O Lord, our griefs behold,
And with thy goodness, as of old,
O satisfy us early.

Restore our comforts as our fears,
Our joy as our affliction;
Give to thy Church, thro' changing years,
Increasing benediction;
Thy glorious beauty there reveal,
And with thy perfect image seal
Thy servants and their labours.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Bell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.
Bourbon.—Isaac Webb Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.
Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stonestreet.
Montgomery.—Rev. J. P. Howe.
Bath.—Thomas Hill.
Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.
Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.
Mercer.—Rev. Thomas Cleland, Dr. W. Pawling, Wm. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccoun, Rev. S. K Nelson, Dan'l Barbee.
Perryville.—Wm. E. Crawford.
Greene.—Gen. Allen, Rev. J. Howe, Rev. John Chandler, Rev. Isaac Hodgins.
Adair.—Rev. S. B. Robertson, Rev. Jeremiah Abell, Maj. Benjamin Workman.
Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.
Jessamine.—Saml. Rice, Wm. H. Rainey.
Henderson.—N. C. Horsley, E. H. Hopkins.
Christian.—James H. Rice.
Mason.—Rev. J. T. Edgar, John Boyd. Dr. John Drake.
Nicholas.—Jonathan Smith.
Caldwell.—Rev. Robert Lapsley.
Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.
Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.
Madison.—Archibald Curl, Dr. Alexander Miller.
Gallatin.—W. O. Butler.
Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.
Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton.
Fleming.—Rev. James K. Burch, A. E. Ballard.
Todd.—Rev. Wm: K. Stewart.
Harrison.—Rev. J. R. Moreland.
Scott.—Samuel Glass, Samuel Finley.
Great Crossings.—M. D. Averill.
Owenton.—James Vanallen, esq.
Nelson.—Rev. William Scott, Jonathan Simpson
Warren.—Rev. D. H. Phillips.
Glasgow.—Robert Ferguson.
Dayton, Ohio.—Rev. Wm. Graham.
Cincinnati.—Rev. James Kemper, Rev. Erastus Root, Jno. F. Keys.
Lebanon.—Jacob D. Lowe.
Natchez.—Rev. George Potts.
Charlestown, Indiana.—Rev; Jno. Todd, Thomas Todd esq.
Abingdon, Va.—Rev. Stephen Bovell.
Livonia, Indiana.—Rev. W. W. Martin.
Smockville.—Samuel Smock.
St. Louis, Missouri.—Dr. W. M. Green.
Nashville, Ten.—Rev. Mr. Campbell.
Campden, S. C.—Rev. S. S. Davies.
Darien, Georgia.—Rev. Jno. Joice.
Chilicothe.—The Hon. Mr. Thompson.
Robstown, Pa.—Hon. Mr. Plumber.
Huntsville, Ala.—Jno. W. Tilford, Esq. Rev. Mr. Alien.
Shawnoetown.—Rev. Charles Phillips.
Madison, Ia.—Mr. M'Clure.
Detroit.—Rev. Joshua Moore.
Pittsburgh.—Rev. Mr. Swift.
Shelbyville, Ten.—Rev. Alexr. Newton.
Columbia, Ten.—Dr. James W. Frierson.
Winchester, Ten.—William Estil.
Bloomville, Mo.—Josiah Dickson.
Grand Praire, Mo.—James Tate.
Trenton, N. J.—Rev. Robert Gibson.
Vincennes, Ia.—Rev. Samuel T. Scott.
New Lexington, Ia.—Francis Hinds.
New-York.—Rev. M. Bruen.